

The Fanatick in his Colours.

O R,
The Rise, Heighth, and Fall,
O F
F A C T I O N
A N D
Rebellion,

From 1648, Unto 1661.

With an Appendix concern-
ing Allegiance, Govern-
ment and Order.

By T. F.

L O N D O N:

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The Death of *CHARLES*
the first, a Horrid-murder,
and greatest of any except
the Son of GOD.



HE cruelty, rage, inhu-
manity, and butchery
cōmitted against our
late King, was damna-
ble in its own nature;
and unparralleld in any former
age; yet term'd by bloody Affas-
sinates, and Raviliacks, an act of
Justice, and of the highest Justice;
but by all knowing persons who
have any thing of Christianity, or
Morality (for that naturall light
of Heathens abhorr'd such Barba-
risme) cannot choose, but reflect
upon that sacred Blood with sor-
rowfull

rowfull hearts, and they who had a hand, or were willingly consenting to that superlative murder, are men of blackSouls, and fear'd consciences, and without unfeign'd remorse, must descend lower then the grave, being the greatest of any except the Son of God: that act was * *horribile crimen*, a fearfull sin; *excellens malignitas*, a superlative wickedness; * *opus damnabile*, a damnable act, a sin out of measure sinfull; such, as the Devil entred into him for the doing of it, so egregious, prodigious, that Christ calls him a Devil, and ever after, *Judas* the Traytor. Its true, Kings have been disgraced, and degraded, yea, depriv'd of life by their Subjects, as *Julius Caesar*, *Nero*, *Galba*, *Vitellius*, *Domitian*, *Heliogabalus*, our *Edward* the second, and *Richard* the second, and many more, Heathen and Christian, yet never any the worst of men so boldly impudent,

* *Cirills*
term.

* *Nicepho:*
censure.
Aust.

Treachery odious. But against the Innocent the act is execrable.

prudent, as under the colour of
 Law to doom their Sovereign to
 death. When the Duke of *Guise* The Duke of
Guise.
 was slain by *Poltrót*, *Durcús* a Pa-
 pist could say of it, that the Chri-
 stian world had not seen a fact, *fu-
nestius*, *luctuosius*, more dolefull,
 more direfull; its said of the Gun- The Gunpow-
der Plot.
 powder Plot, it was a Tipe of *To-
phet*, a petite Synopsis of *Sodom*,
 and *Gomorrhah*, and of that fearfull
 conflagration of the World at the
 day of Doom, such an intended
 Massacre as never Man on Earth,
 or Fiend in Hell devised; but be- A greater,
and acted.
 hold a greater! what eare hears it,
 but must tingle; what tongue tells
 it, but must tremble, and what
 heart quakes not at the thought of
 it? the murder of a wise, pious,
 learned, and mild King your
 Liege, Lord, and Sovereign; I
 will not say with *Jeremy*, go to the
 Isles of *Chittim*, and send to *Kedar*,
 and see if such things be there: but

A treason
unmach-
able.

Treason a
fearfull and
prodigious
evil.

*Amo proditi-
onem, odio
proditorum.*

*Nunquam
Cassiani in-
venti sunt
Christiani.*

look if *Turks*, if *Tartars*, if all *Hea-
then* Lands can patern such an act;
I will say with *Is.* *Quis vidit? quis
audivit?* what eye hath er'e be-
held, what ear hath ever heard so
egregious, so prodigious and mon-
strous a deed? *Hyppolitus* saith in
Seneca, *Nullum caruit exemplo nefas*,
never was so vile a villany, but it
had example; Ask all Antiquity, all
orbe condito, the Rolls, and Records
of all Countries, of all Times, *car-
ruit exemplo nefas*, the world can-
not sample it; *Dauids absit*, shews
how haynous this is, *God forbid*, I
*should lay my hands on Gods annoint-
ed*; yea, his heart smote him, that he
cut off but the lap of *Sauls* gar-
ment. Treason, *μῆνιν ἀνδραποδία*, is
the greatest crime amongst the
Romans, saith a *Greek* Historian.
Augustus hated the betrayer of his
enemy. In punishing treason, saith
Tully, no Judge can be too cruel;
Never was true *Protestant* traytor
to

(5)

to his Prince; Rebels are right
Eſau's (red) of bloody diſpoſitions
(hairy) of ſavage natures, and ex-
traordinary cruelty; *Catuli Catili-*
narii, Statizing *Jefuites*, that turn
all Religion, into Statiſme; yea,
into Atheiſme, a monſtrous, men-
ſtruous brood, truth hating plea-
ders, pioners of the Temple, main-
tain'd by the ſpoil & pillage of it,
like the great *Behemoth*, they draw
up whole floods of blood into
their bellies; happy are they who
had no hand in ſuch an abomi-
nable and deteſtable act (a ſhame
that ſuch were ever baptized into
the faith of *Jefus Chriſt*,) but re-
main in the world to declare their
innocency, and celebrate their
Kings death with lamentations
and regrets.

He a ſea of
water, they
of blood.

Barbarians
would bluſh
at it.

*And what enſued upon this
curſed Act?*

Anarchy, diſorder, confuſion,
all villanies and iniquities, as it was

B 3 in

Judg. 19. 22. in the *Jews* time, *Non erat Rex*,
 there was no King in *Israel*, but
 every man did that which was
 right in his owne eyes; the mur-
 der of Nobles, of Gentlemen, of
 Commons, a sin that crys loud in
 the ears of the Lord of hosts: sa-
 criledge; their motions being
 commonly, What shall we take
 away from the man of God, prick-
 ing the Churches veins, and suffer-
 ing her to bleed to death, and en-
 riching themselves by her spoyle,
 pulling down Gods Churches and
 Temples, trampling under feet his
 Ordinances, discountenancing of
 able Orthodox Preachers, open-
 ing a door of encouragement to
 schismaticks, and hereticks, the
 bane of Church and State; taking
 away mens estates & livelihoods,
 exposing many families (and those
 no mean ones) to penury, and
 much misery; oppressive exacti-
 ons upon the people, Law being
 what

*Clamitat in
 caelum vox
 sanguinis,
 &c.*

*Saul's was
 otherwise.
 1 Sam. 9. 7.*

what the power of the sword made it; innocency was no plea? tell them of injustice, they *Pilate-like* answered, *Quod feci, feci; jura perjura*, defraud, dissemble, swear, forswear, kill and slay, the Language of their tongues, destruction was in their paths, and the way of peace they did not know, growing proud of their victorious mischiefs, sleight with fortunate wickedness, triumphing in their unblest gain, riding over mens heads, mocking innocence, preying on estates; *Quo tendit sciva libido?* whither will their madness run, none knows what further mischiefs they intended, had not God who puts bounds to the Sea, limited their fury, and put a hook in their nostrils, and a bridle in their mouths, who whips the rebellious with a rod of Iron, and the backs of Atheists with Scorpions, never long suffering those

Their very
path ruine:
and they
ruine them-
selves.

*Regicides, are
Regicides.*

Job 38. 11.

to prosper, that cannot endure to see his Churnh prosper.

Cause of
joy after a
long sad-
ness.

Tacitus cen-
sures Galba
that he was
capax impe-
rii, nisi impe-
rasset.

But blessed be the name of *God*, and ever blessed, that hath opened a door of *Hope*, that these *clouds* will be disperst, and the nasty door of *Janus* Temple shut, by restoring our gracious Sovereigne, King *Charles*, to his undoubted right, who is, *Dignissimus Regno, si non natus ad Regnum*, worthy of a Kingdom, if he were not born to a Kingdom.

There are three wayes of choosing Kings :

1. By an immediate *nomination* from God.
2. An *election* of the People ; the former is ceas'd, the later hath been found dangerous.
3. A succession of *Blood*, as when this *Honour* comes of *Blood*, and one Prince is born of another, this
is

is more usuall, and in appearance the better, because there is less danger in acceptation, then in the election of a Prince, and it hinders commotions, when the change of things gives opportunity, to great and strange attempts, and disheartens the hopes of ambitious persons, when they are assured they cannot succeed; and as Kingly government is best, so this is the best and safest way: For *Aristocracy*, which is the government by the *Nobility*, as in the *Signory* of *Venice*; and *Democracy*, which is popular, and consists of many, as of *Genoa*, and *Cantons* of the *Switzers*, have their inconveniencies, and those no small ones; the former, through covetousness, ambition & cruelty of the persons, turns to Tyranny: for as *Mæcenas* saith, the *State* of a few Lords, is the *State* of Tyrants. The other is converted into a licentious liberty and

Lips. Pol.

1. 2. c. 4.

Tacitus

2. Hist.

In corrupt
Monarchy
there can
be but one
Tyrant.

In Aristoc-
racy more
than one.

In Demo-
cracy ma-
ny.

In Anarchy
all are Ty-
rants.

and is much subject to alterations through its inconstancy; the truth of this we have lately seen by sad experience, so that Kingly government is the best; more the Authority, greater the obedience, fewer their determinations, firmer their Councils, speedier their resolutions, and more prompt the execution of their designs. It is best, first, because the most ancient: all Nations of former Ages did first yeild obedience unto Kings; and this government was first spread on the earth, in the beginning of things, the dominion of Countries and Nations was in the hands of Kings.

*Cic. 3. deleg.
Salust. Cat.*

Justin. l. 1.

2. Most agreeable to nature, and this, other living creatures teach, in whom we may behold this Image of government: Amongst the *Cranes*, there is *Dux*, a Captain; in a flock of *Sheep* a Leader: amongst *Birds*, the *Eagle*; amongst *Beasts*,

Beasts, the *Lion*; amongst *Serpents*, the *Basilisk*; amongst *Fishes*, the *Whale*; amongst *Bees*, the master *Bee*: the *Pismires* have their governours; the *Grashoppers* go forth by bands; and hath not God, who hath made an order in nature, made a chief & *Supreme* amongst men? without doubt, and it concerns the common quiet of all, *Lips. Pol.*
l. 2. c. 2. that all Authority be given to one; the power of many, and concord, can never long dwell together, and there is no better remedie to appease discords and dissensions, then by men submitting to the government of one.

3. It consenteth most with reason, (the body is ruled by one soul) and cometh neereſt to unity, and hath ſimilitude with what is divine, *Per me Reges regnant, per me Principes imperant*, by me Kings rule, and Princes decree juſtice. }

4. It is moſt laſting and durable,

nable, freest from faction, confusion, and tyranny: for whereas no *Aristocraticall*, or popular State hath lasted longer then six hundred years, and few so long; many *Monarchys* have continued twice as long in the same estate; I mean not an absolute *Monarchy*, (for command is a mad man, and power lunatique) but such as must be tyed to the Laws, as far forth as it is comprehended under the Law, have the advice of sound Judgments in their undertakings; therefore this Kingdom is happy in its constitution, not shuffed into a popular government, nor cut in pieces by a headless head-strong *Aristocracy*.

5. Tis the most flourishing; for never came *Rome* to be Mistress of the world, till she was reduced to a *Monarchy* in the times of *Aug. Caesar*.

2. object.
Answ.

And now, for answer to some
Fanatick

Fanatick spirits, let me tell them,
 First, that the spirituall Kingdom
 of the Church, and the civil king-
 dom of *Cæsar*, are distinct and se-
 parate, each of them being inclu-
 ded in his bounds, may not enter
 upon the borders of the other;
 the *Scripture* shews evidently, that
 the Kingdom of *Christ* abrogates
 not the kingdom of *Cæsar*, but that
 the *Gospel* is a good friend to king-
 doms, teaching Princes how to go-
 vern, and the people how to be
 subject. It was a question pro-
 pounded to our *Saviour*, Mat. 22.
 17. *Is it lawfull to give tribute unto*
Cæsar or no? he replies, v. 21. *Ren-*
der unto Cæsar the things that are Ca-
sars, and unto God the things that are
Gods. This I adde, to confute their
 madness, that say, We own no
 King but *Jesus*, whether this be
 more impotence, or impudence,
 I will not dispute, the best con-
 viction is the Magistrates power,
 who

Christ's king-
dom and
Cæsars di-
stinct.

The one
 abrogates
 not the
 other.

who bears not the sword in vain.

2. ob.

The language of
some men
amongst us.
Kings stand
with liberty.

Others say, Kings stand not with the peoples liberty; thus did *Corah* and his Complices, *Num.* 16.

3. they said unto *Moses* and *Aaron*, *you take too much upon you, seeing all the Congregation are holy, every one of them and the Lord is amongst them, wherefore then lift ye up your selves above the congregation of the Lord?* But how is this act esteemed, to be a gathering together against the Lord, a murmuring against God *v.* 11. as it was not ordinary, they did not dye an ordinary death, 29, 30, 31. The Argument here used is sottish and seditious; must one that is holy have none to be over him, may there be no Magistrate where the people are all Saints. *St. Peter* saith, *omnis anima*, let every Soul be subject, not all *Saints* onely, but all Souls must be subject to the higher powers. he that will say with the sons of *Belial*

Vaine men.

al, who is *Saul* that we should serve him? will ask also with the Atheists, who is the Almighty that we should serve him? Libertines ^{Johs 26.} plead Christian liberty, it frees them from this bondage of obeying Kings. Foolish men! Kings crave not bondage but ingenuous subjection, not servitude, but obedience; Good subjects are, not Tributaries but contributaries, their taxes, not forced exactions; but ingenuous grants. Not constrained, but of conscience, *Rom.* 13. 5. Away then with those *discontented*, and *Rebellious* spirits that grudge him his outward rights whether tributes of money, or Attributes of supremacy. And fly off in a rage, *what Portion have we in Charles?* Let such enemies perish, and upon his owne head let his Crowne flourish. May not the Scepter depart from *Jacob* nor a seed from his loynes till *Shiloh* come

Then liberty and obedience to Kings are consistent.

come againe, let his Posterity have a Crowne on Earth when himfelfe hath a Crowne in Heaven.

It is not the name of a *King*, a nominal *King* that I commend unto you, like those sometimes in *France* who had nothing but the bare name, *preter nomen nihil*. Nor like the *King* of *Samaria* who was no more but *paululum Spumæ* a frothy bubble: I speake of one who is great in name, in office, in parts, of Auhtority, majesty, and qualified in every respect for the discharge of his government, such an one as shall honour the Nobles, counsell the Councillors, grace the Universities, incourage Orthodox Ministers, defend the rich, relieve the poore, restore justice, advance religion, usher in peace and plenty, and make a sweet spring where-soever he goes.

1. And of all this you may be assured: first from his word, he
that

that is truly regall will be reall in words and actions, and as the people proclaime their love to their King, the King hath proclaimed his Love to his people in a pardon of all past offences, except what cannot stand with honour, religion, and justice; and that refer'd to his *Parliament*, there is no question but he will see that faithfully performed for which his royall word is engaged; it being not like the *Lesbian* rule which changeth and altereth it selfe according to the building, and is crooked, and straight, short and long, according to the bigness, and proportion of the stone or timber. He knows no man can expect faithfulness from others that is not faithful himselfe.

*Verbum regis
Rex regis.*

The praise
of it *Lips.*
12. pol: c.
14.

More preti-
ous then a
Kingdome.

Words are
not comen-
dable, if
deeds be
not answer-
able.

2. You may be assured from his gentleness and sweet temper of spirit, levelling the unevenest & crookedest dispositions, that which made *Alexander* the Great some-
C morable,

Numb 12. 3.

Gen 27. 11.

1 King. 16.
12.Read Lipsius
pol. l. 2.
c. 13.A gentle in-
treaty more
forceable
then impe-
rious com-
mand.

morale, was not his Conquests, but that excellency of mind in pardoning offenders. It is storied of that great Captaine of the Jews, that he was *vir mitissimus*, the mildest man upon Earth. Of *Jacob*, that he was *homo lenis* a smooth man, so in his Countenance, of a peacable disposition: of *David* that he was *pulcher aspectu*, of a lovely and gracious aspect, mild, affable and pleasing presence. This made *Polibius* say, that a curteous Prince conquers all. It no wayes lessens his Authority, but adds to his greatnesse. The King of Bees, saith *Basil*, hath no sting, the greater power the lesse Passion. *Regis clementia virtus*, a King is Gods Lievtennant on Earth, and must be mercifull, as his Father in heaven is mercifull; it is the part of a Tyrant, *in imperio nil nisi imperium cogitare*, to glory with *Lewis* the eleventh King of *France* that he passed his

his time in making, and undoing men, as if he were placed in his throne *non ut proſit, ſed tantum ut praſit*, as *Auſtine* ſpeakes. When a Tyrant comes abroad, all ſeek to hide themſelves, but when a mild King ſhewes himſelfe, all flock to him, the ſtreets and wayes are filld with people, and the aire with acclamations of joy, which either hath been, or will be in all parts of this Kingdom. Our King is *Filius pacis*, the ſon of Peace, made of Peace, and well knows, that to ſluce out the blood of his ſubjects, is to empty his owne veines. It is ſaid of *Alexander* the Great to his eternall infamy, he entred like a fox; he reigned like a lyon, and therefore worthy to dye like a dog.

3. You may receive Affurance, and encouragement from his wiſdome, ſagacity, and quickneſs of apprehenſion, to judge of true and falſe colours, and who they are that

C 2

have

Caminus
lib. 6. c. 8.
Cont: Fauſt
l. 22. c. 56.

Pro. 28. 28.

Pope Sixtus
delighted in
bloody
warrs, when
he heard of
peace he
dyed.

Tempori-
fers. Pru-
dence, a
proper ver-
tue for
him th at
governs.

have run along with all changes,
and shifted Saile with every wind.

Macro saluted *Sejanus* as long as
he was in *Tiberius* favour, many
follow more a Princes fortune,
then his person. Againe, he knows
bad servants to God can never be
faithfull to men. *Theodoritus* one
of the Emperours of *Rome* was an
Arian, one of his Courtyers desi-
rous to engratiate himselfe with
his Master, forth with became an
Arian, leaving his former way of
religion; the Emperour hearing
of it straight commanded his head
to be chopt off, saying, he that will
not be faithfull to God, will never
be faithfull to man. There is a ne-
cessity, that a Ruler be wise, *nul-
lū animal majori est arte tractandum,
quam homo*; there is not any crea-
ture like unto man, most mutable
in his opinions, most deceitfull in
his words, of more colours foul-
dings, doublings, worst to be
known,

Seneca lib
de Clem. 1.
c. 17.

known, hardest to be ruled, most ingrate and unthankfull unto him that is set over him, for whose government, more art, more prudence, more wisdom, more discretion and sagacity is required; his wisdom was never yet questioned by any, he is a wise King.

4. You may be assured from that obligation that lies upon him, and that Oath that he will take at his *Coronation*, impartially to administer Justice; the greatest stile of honour that could be bestowed upon the *Roman* Consuls, Generals, and Emperours, was *Pater patriæ*, to have a fatherly care over, and to bear a fatherly affection to those that are under them: *Non mihi, sed populo*, said an Emperor. Princes are not ordain'd for their own sake, but for the peoples, that they might have to whom to resort, and upon whom to depend for help, succour and relief in

Which he dare not violate, as some have done.

Elins Ad.

Aust. de ci-
vil. Dei. l. 4.
c. 4.

Vlpian.

Lib. 3. de off.

their necessities, their breast being that Ocean into which the cares of private men should empty themselves ; *Remota justitia, quid sunt regna, nisi magna latrocinia?* take away Justice, and what are kingdoms but Latrocinations? under this name, is comprehended all kind of virtues in this sense, (saith the Philosopher,) *Justitia est omnis virtus* ; but particularly, it is one of the Cardinall virtues, which hath for its object and end, the giving to every man that which is his right and his due : It is *constans* & *perpetua voluntas, quae tribuit cuique suum*, a constant and perpetuall will, attributing to every man his own ; it is, *singulare, & unicum donum*, &c. the onely singular gift, and greatest good that God communiceth unto men. *Cicero* calls her the Queen ; and *Firmianus*, the mother of all virtues ; and therefore, without question, our gracious

tious *King*, being a true Steward, very well knows, he must give an account of his stewardship, and that his account may be in some reasonable proportion answerable to his receipts, he will make his *primum* and *ultimum*, the formost of his desires, and utmost of his endeavours to do Justice: this he knows, is *columna & corona regni*, a prop to make a kingdom subsist firm in it self; and a crown to render it glorious in the eyes of others. Our Sovereign will be a *Constantine*, an *Arcadius*, and a *Theodosius* to his Church, a shield for their defence and protection, *scutum Christianorum*, the buckler of his people, as *Plutarch* called *Fabius Max. scutum Romanorum*, the target of the *Romans*: Rulers are called shields, *Hos.* 4. 18. Her shields love to say, Give ye; a Tyrant is a Butcher to his people, but a good King, a Buckler.

This is the end of their office.

No greater ornament then justice.

He wil establish the reigne of *Astrea* in this age of inquiry.

In vita Marcellæ

C 4 5. You

5. You may receive assurance from his tenderness of spirit towards the oppressed and afflicted. The wisest King that ever was, complains of a mighty oppression, *that he beheld the tears of the innocent, and they had no Comforter*, Eccles. 4.

Kings must
be nursing
fathers, not
cursing Ty-
rants: De-
liverers, not
devourers.

Is. 49. 23.

Iliad. l. 9.

1. The first words of the first King whom God chose for his people were these, *What aileth the people that they weep?* 1 Sam. 2. 5. Kings are Gods Lieutenants; and as they assume the name of gods, so they ought to have the property; not to pill and poll their subjects, but to be nursing fathers. *Alphonfus*, King of *Naples*, used this Embleme, A *Pelican* feeding her young with her own blood, and the Motto, *Pro rege, pro grege*. *Achilles* in *Homer* is said to love his countrey men, as the carefull bird her unfeathered brood. The gracious Apothegme of our noble Sovereign King *James*, to his son *Henry*, is worthy to

to be written in letters of gold, *Basil. Dor.*
 and will not be forgotten by his *l. 2. P. 99.*
 grandchild, who treasures every
 lesson that bespeaks his subjects
 good: *Enrich not your self with ex-*
actions upon your subjects; but think
the riches of your people, your best
treasure. We have seen and heard
 of some lately, that were so cruel,
 and incompassionate, as if the
 Rocks had fathered them, and the
 Wolves of the Wilderness had
 given them suck, there being no
 other comfort to the oppressed,
 then that advice *Albertus Craucius*
 gave to *Luther*, when he thought a
 reformation impossible; *Frater,*
frater, abi in cellam, & ibi dic miserere
mei Deus, Brother, brother, go in-
 to thy cell, and do no more, but
 sigh and say, Lord have mercy
 on me. Was it not too common
 to stop innocency in the mouth
 with disaffection, and a true lover
 of the kingdom, with the odious
 name

Bark on the
6 Com.
Pag. 246.

The Author
had sadly ex-
perimented
it, for seven
years.

Worse then
the unjust
Judge, or
Gallio.
Act. 18.

name of a *Cavalier*, for so they intended it, and so I find it used above thirty six years ago, by which means it came to pass, that Justice was suspended, and the innocent became a prey to cunning subtile Foxes, who, *Proteus*-like, could transform themselves into any shape, as the *Devil* into *Saul's* mantle, or into an Angel of light; grieved hearts had never more cause to say, and sadly to complain, *Mundum dolens circuivi; fidem undique quasivi, &c.* Men were used as *Vetronius Thurnius* used *Alexander Severus* his poor suppliants, to kill them with lingering excuses, and delays, and by their cunning subtilty, to decline the force of any just and reasonable request, rendering the lives of many uncomfortable to themselves, and a burthen to others. Now, can it be imagined by any sober discreet persons, that our gracious Sovereign,

raign, who hath been so sorely afflicted, (almost from his infancy) undergone the contradictions of men, scorns, contempts, revilings, hath drunk deep of the cup of persecution, beheld (with a sad heart) the horrible oppressions committed in this Land, and cruelties exercised against persons of all ranks, to the violation of divine and humane Laws; I say, it cannot be imagined, that he can want the bowels of compassion towards the oppressed and afflicted; besides, there is not any thing more repeated in *Scripture*, (in which the King is very conversant) then the particular care which God (whom he owns for his, and whose Lievtenant he is) hath of the oppressed; and when *God* is a patern, it is safe following; by this he will be immortalized, and his throne surely established, *Prov. 29. 14. the King that faithfully*

His suffer-
ings unex-
pressible by
any Pen

Psal. 12. 5. 7
Psal. 72. 2.
Exod. 3. 7, 8.

Over you in
dignity :
For you for
profit.

fully judgeth the poor, his throne shall be established for ever ; and such a King you may be assured of ; who knows, he is not onely over you, but for you.

Rev. 17. 2.

Col. 3. 23.

Pretended
Professors,
but reall
Atheists.

6. You may be assured from his Majesties constancy in *Religion*, wounded with the sword of manifold temptations, being sorely thrust at, that he might fall ; she that made the Kings of the earth drunk with the Wine of fornication, could not make him drink the least drop, but continued in the faith, grounded and settled, not moved from the hope of the *Gospel* : such a constancy appeared in his royall Majesty, that neither temptations on one hand, threatenings on the other, the graceless behaviour of his subjects, and undutifull dealing from those of the same Profession, could in the least shake his faith, the God of constancy working this grace in

in his royall heart, and giving him this comfort in his saddest and darkeſt night of troubles; that he *who truſteth in the Lord, ſhall be as mount Sion, which cannot be removed,* Pſal. 135. 1.

but ſtandeth faſt for ever; he knew irrefolution, & unſteadineſs hateful to his Maſter *Chriſt*, who is *ſemper idem*, ever the ſame; he is Heb. 13. 8.

of a noble and uncommon nature, it being the property of the double-minded man, to be unſtable in all his wayes; *Chriſtian* James 1. 8.

Religion is a Ring, and the *Diamond* of this Ring is *Conſtancy*, *Vincenti dabitur*, that wears the Crown.

Some have derived *ſanctum, quaſi ſancitum*, an eſtabliſhed nature, and ſuch is his royall Majeſties, who hath remained unmov'd, unshaken, and would not loſe his conſcience to gain three kingdoms, nor forſake that *Religion* in which his father dyed a Martyr. I will upon this occaſion, adde one thing Some are ever turning till nothing be left, but to turn Turk.

onely,

onely to the perpetuall honour of
Englands Kings; *Constantine* the
 great, our Countrey-man, was the
 first *Christian* Emperor; *Lucius* our
 Countrey-man, the first christened
 King; *Henry* the 8th, the first that
 shak'd off the *Popes unlimited powers*;
 King *James* the first of his rank,
 who opposed *Antichrist* with his
 own Pen; *Charles* the first, (through
 the inhumanity of a bloody sort of
 people) because he would not be-
 tray the liberty of his Subjects to
 the lust and ambition of Tyrants,
 the first martyr'd King, a glorious
 King; *candidatus innocentia purpu-*
ratus martyrio, white and red; white,
 by his sanctity in his life; red, by
 his martyrdom in death: and our
 gracious King *Charles* the second,
 though *Deo secundus* next to God,
 yet *nulli secundus*, not inferiour to
 any for his admirable parts and
 abilities, and undaunted resoluti-
 on and constancy in the faith, truly
 meriting

One terms
 him, *hujus*
seculi mira-
culum.

Where true
 faith is,
 there is true
 martyrdom.
 This red
 must be
 grounded
 on white.

Tert.

meriting the name, and title. *Defender of the Faith*

Lastly, you may be encouraged that he will be a glorious instrument of Reformation, both in Church & state, he is a good pious King, and may avow boldly with *Nerva, se nihil fecisse, quo minus possit imperio deposito privatum tuto vivere.*

Christi Philo:
in vit :
Nerva.

1 Sam.
12. 3.

And glory with *Samuel: whose Oxe, & whose Ass have I taken? or to whom have I done wrong? or whom have I hurt.* His enemyes being Judges cannot justly accuse him, his life is so strict and austere, that wicked men can draw no patterne from him, much less can they hope, that he will let loose the reines to sin, and give countenance to the impudent fury of prophanenesse. Greatnesse is a copy which every action, every affection strives to write after, *Regis ad exemplum totus componitur orbis.* The son of *Nebat* is never without this brand, he made

Endued
with piety.

Virtue
necessary
faith *Lips.*
pol. l. 2. c. 8.

Their actions
are instructi-
ons
1 K. 15. 30.
and 16. 19.

Claudia.
Confessor
Papa.
Confessor
populus.

made *Israel* to sin: For the most part every man emulates the manners of his Sovereigne; *mobile mutatur semper cum principe vulgus.* When *Leo* lived because he stood well affected to the stage, all *Rome* swarmed with Juglers, Singers, Players.

Kings beget
 a likenes of
 manners.
*Bona omni-
 um mensura.*

Lév. 26. 31.

The Common People are like tempered Wax wheron the vitious Seal of greatness makes easy impression; no such thing may be feared to proceed from him being a pious King himselfe, and therefore will be a happy father to his Country and take no part with the enemys of his Heavenly Father. Can you think, that he who hath swept his owne heart will suffer the weeds of impiety so to be nourished in the hearts of his subjects? he is not ignorant that God hath said, *If ye walke contrary unto me, I will bring your sanctuaries unto desolation* God hath doubtles ordained him

him for the punishment of evill doers, and prayse of them that do well. And that we may live quiet and peaceable lives in all godlines and honesty.

1. Pet. 2. 14

1. Tim. 2. 24

Those that lately Usurped the Throne, might bee (as indeed they were) instruments of Gods Justice, but not of Reformation: *It was in my mind saith David, to build an House to the name of the Lord my God, not to pul it downe, but to build.* 1 Chron. 22. 7. but (saith he) *the word of the Lord came to me saying thou hast shed blood abundantly, and hast made great warrs, thou shalt not build an House to my name, because thou hast shed much blood: but Solomon thy son shall doe it, who shall be a man of rest, he shall build an house for my name, I dare affirm, that there is no King in the Christian World (except our Gracious King Charles the second) that hath not caus'd war, nor occasion'd*

Wasters not
builders of
Gods Tem-
ple.

David must
nor, and
why.

Solomon
shall.

D

the

Loyalty a
duty.

There was
no King
like unto
him.
2 K. 23. 25.
A right
comparison
betwixt
them.

In everie
mercy a
wonder.

the spilling of their subjects blood
and therefore he, amongst all, the
fittest, and most suitable for the
work of a glorious Reformation;
and truly I speak it without flat-
tery (for I expect nothing where
no more is done but duty) that if
Plutarch were now living to write
Lives by parallels, he would be
troubled exceedingly to finde a
parallel for our *Josias*, both in re-
spect of his Majesties morall en-
dowments, and Princely virtues.

Doubtlesse God would never
have preserved him from so many
Plots, such eminent dangers, wit-
nesse his wonderfull escape from
the Fight at *Worcester*, which Vi-
ctory seem'd to have no life, be-
cause it wanted his death, and was
not completed with the Sacrifice
of his Sacred blood his wonderfull
protection in the Land of Captivi-
ty, being tost from Post to Piller,
hurd from one Kingdome to an-
other

other, exposed to penury and misery, yet sustain'd by a wonderfull providence, living at Gods immediate finding, and expecting his morrows breakfast from his bountifull hand; wonderfully restor'd beyond the thoughts and expectations of man, and after such a manner as may be admired, and all conclude it is the hand of God. All these are strong arguments to perswade us, that God hath designed him for his glory, and will make him instrumentall for a glorious reformation.

What now remains, but

1. That we pray for him: every important action requires prayer, much more that which concerns three Kingdoms; *Moses* prayed for the choyce of his successor, *Let the Lord, the God of the spirits of all flesh set a man over the Congregation.* Numb. 27. 16. It is not fit that he who is chosen for God, should be chosen without

D 2 God;

God; those which in a due proportion must represent God to the world, ought to be consecrated to that Majesty which they represent, pray for Gods presence to go along with him, to be a cloud in the day for direction, and a pillar of fire in the night for consolation, to defend him from all implacable enemies, and fit him with all futable graces for the discharge of his weighty employment; and besides, let us bless God for him, and hold our selves blessed in him.

2. If there be occasion, fight for him, spend your dearest blood to preserve the breath of your nostrils.

3. Rejoyce heartily, that you see this day, that *Israel* hath crossed the Sea with dry feet, and the returning waters drown'd their pursuing enemies.

4. Beware, lest your sins and provocations rob you of blessings,
and

and once more turn your flourishing kingdom into an *Akeldema*, or field of blood; *Impietas ad arma vocat*, if we fight against God, we provoke God to fight against us; If we lift up the hand of wickedness, we shall meet with the hand of Justice; if transgression beat the Drum, destruction will begin the march. Live righteously, and live peaceably; the Lord fix all our hearts upon himself, that neither our selves, our children, nor their generations may ever see warr in Psal. 147.
England: strengthen the bars of our gates, and establish peace in our borders, we beseech thee, O Lord. Fiat iustitia,
& habebis
pacem, Augst.

5. Study to be loyall: Treason is a fearfull and prodigious evil; they that resist, shall receive to themselves damnation. Remember *Corah*, *Dathan* and *Abiram*. If murther be a crying sin, Treason may be term'd a roaring sin. To conclude, the time commands a

D 3 period;

period ; be once more perswaded, to be instant in prayer for his sacred Majesty, that God would be pleased to give him, *Vitam longam, regnum prosperum, prolem felicem, vitam eternam*, a long life, a prosperous raign, a happy progeny in this world, and in the world to come life eternall ; with expressions from loyall hearts, and dutifull affections cry out , *Long live King Charles the second*, happily and prosperously, to the terror of his enemies, and comfort of his Subjects.

Long live Charles the II^d.

F I N I S.

This Speech was ended with the general acclamations of all the commers, there being no small concourse of gentlemen, who discovered, fervorem in affectu, cheerfulness in their affection, deserving

God could never endure a lukewarm affection.

deserving wreathed Coronets for their willing and cheerfull obedience, their hearts being towards the Governour of Israel; nor a small number of Commons, praise worthy too, all discharging their pistols and muskets, that the very skies eccho'd to their joys.

Go on, step
not back.

This Speech, as it was faithfully delivered, was with much civility, and loyalty entertain'd, and is now drawn to the Press, through the pressing desires, and prevailing importunities of many worthy Persons, whose favours do oblige me to comply with their requests, who otherwise might command; By some, I know it will be censured, for there was yet never any truth so happily innocent, as to free it self from calumny, and no man so blest, (if it may be so term'd) as not to be scow'r'd and scourg'd by malevolent tongues.



CHAP. I.

That civil Government is necessary, it is better not to be, then to be without it.

I Need not to spend time to shew you that government is necessary, God hath appointed order in all things, and set a Captain over them: Among the Fowls, the *Eagle*; among the Beasts, the *Lion*; among the Serpents, the *Basilisk*; among the Fishes, the *Whale*; among the Bees, one *Master*; among the Sheep, one *Leader*; *Rex unus est Apibus, & Dux unus in Gregibus*; among the Cranes, one *Chief*, *Quem ordine literato sequuntur*, that goes before the rest: the *Pismires* have their *Governour*, and the *Grasshoppers* go forth by bands; among the *Planets*, a *Sun*; among the *Angels*,

Cipr. de vanitat. Idol.

Hier. Epist. ad Rust.

Prov. 30. 2.

gels, *Cherubims*, and *Seraphims*; and in Hell, the *kingdom of confusion*; there is distinction of persons, and orders, otherwise *Beelzebub* could not be the chief of Devils; and hath God left man ungovern'd, appointed no *Ruler* amongst men? far be such thoughts from any man endued with Reason; take away government, destroy order; and where there is no order, *ibi ruinae ostium patet*, the door is open to ruine, and destruction; *malum quidem est, ubi est nullus principatus*, &c. it is an exceeding evil, where there is no government, for order is the good of every creature; and it is better not to be, then be without it; all civil life consists in society, and society in traffique and government. The first is an argument of another discourse, the other is defin'd to be a certain order, as well in commanding as obeying, which

Luke 11. 15.

Lips. Pol. l. 2.
c. 1.

is

is so necessary, that it is the onely stay of humane affairs, without which, no house, no City, no Nation, neither the whole state of mankind, nor the universall nature of things, nor the world it self can stand, and continue; it is that chain by which Societies are linkt, and vitall spirit by which men breath. The rod of *Circes*, which *tames* man and beasts that are touched therewith; yea, there is no greater mischief in the world, then the want of government; and therefore they are led by a strange spirit, and voyd of all reason, that are enemies to government; the *Apostle* calls them, *Filthy dreamers, that despise government, and speak evil of dignities*, i.e. of those in authority. In *Germany* they would have fram'd a politique body, but found it impossible, like the body of *Polyphemus*, without his eye, or like the confused *Chaos*, when height, and

Cic. 3. de leg.

Seneca. 1. l.
de clem.

Liv. 1. 6.

Sapto.

Jude 9.

Bulling. adv.
Anabapt.
fol. 95.

and depth, light and darknes were mingled together ; popular equality is the greatest inequality, voyd of all name, nurture, and nature of a Commonwealth ; for some must be subject, other sovereign, some low, some high, some rule, some obey ; let us be of the number that desire to move orderly in our own sphere, & keep our right *ubi*, rather wishing our harmlesness should suffer then not to give passive, and patient obedience to lawful Authority ; for take away order and degrees of persons, & what will follow, but a licentious *Ataxie*, or confusion ? God hath ordained some Masters, other servants ; to repine at others greatness, and our meanness, is to cavil with God ; as if he wanted wisdom, and equity in disposing these inferiour creatures, it is a savage and popular humour to malign and enveigh against men in eminent places ;
that

Some Masters, some servants.

Levellers.

that rhyme, when *Adam* delv'd,
and *Eve* span; who was then the
Gentleman, seemd to be made a-
mongst *Jack Straw's* followers, and
to favour of rebellious discontent,
Anarchy and disorder have ever
been the bane of Kingdomes:
confusion, misery, all the villanies,
and iniquities of *Israell* are impu-
ted to this, *non erat rex* their was no
King in *Israell*.

Judg. 19.
20. 21 chap.

CHAP. II.

*That King is a name not onely of dig-
nity but of office, and that trouble-
some.*

Rex regendo.
Heb. Raga.
amongst
other ac-
cept: signi-
fies to feed,
from hence
is derived
Rex rego, or
Regno.

THe word *King* in its severall
Languages makes this good,
Rex a regendo from governing;
and its usuall among the Prophets,
and Poets, for *regere* and *pascere*
to signify the same, *Homer, Virgill,*
and *David* put no difference be-

twixt

twixt *reges*, and *Pastores*, styling ^{Ps. 23.} Kings shepherds; and shepherds Kings. And where the vulgar Latine reads *Dominus regit me*; Hieroms translation hath it *Dominus pascit me*, the Lord is my shepherd. *Pastores Populi*, an usuall name for Kings, shewing, that they must carry a gentle hand over their subjects, feeding, not fleecing of them, that they must be watchfull, and defend them from wolves and thieves. A King is not for himselfe but for his People; his subjects houses are garded, and secured by his vigilancy, their ease procured by his labour; their delights enjoyed by his industry, and their merry vacations, by his painefull employments. After *Saul* was appointed, *Samuel* declares unto him ^{1 Sam. 10. 25.} the obligations of his office; a King is not to sleepe, and take his ease, to sway the Scepter Royall at his will and pleasure, but to go-
verne

Seneca lib.
de clem. 1.

verne and maintaine the People in peace, and justice, to Protect and defend them from their Enemies, being not for himselfe but for them a King; *Adverte* (saith *Seneca* to the Emperour *Nero*) *Rempublicam non esse tuam sed te reipublicæ*, the Commonwealth is not thine, but thou, the Commonwealths, that thou mightest apply they selfe wholly to the common good. *Rex eligitur, non ut sui ipsius curam habeat, & sese moliter curet, sed ut per ipsum, ii qui eligerunt, bene, beateque vivant*; they are made choysed of, that People may live well, and happily under them. In the Greeke tongue, a King is called, *Βασιλεως*, *quasi basis populi*, as the basis & foundation of the people, who sustains the weight, and bears the load upon his shoulders, the burthen and cares of his kingdom; but more of this in the third Chapter, which treats of the duty and office

Some conceive this name was given from the *Basilisks*, but that is no ground for such an etymology

office of Kings. It is a name of office, not dignity onely, and requires much wisdom, prudence, discretion, and sagacity, *Nullum*

*Seneca lib. de
cls. 1. c. 17.*

animal majori est arte tractandum quam homo ; it is the art of *Arts*,

most difficult to learn ; and a Father gives the reason, *Quia inter*

omnes animantes, homo maxime, & moribus varius, & voluntate diversus ;

*Nazianz. in
Apolog.*

amongst all living creatures, man is most various in his manners, and

most diverse in his will, most mutable in his opinions, most deceit-

full in his words, of more colours, doublings, and fouldings then any

other, worst to be known, hardest to be rul'd, and above all, most un-

thankfull to him that is set over him ; and therefore, *Inter artes*

omnes vivendi, regendi ars amplior, & superior est ; of all offices, the

highest and greatest, is regall, a burden, as well as a dignity ; a

*To rule, a
great bur-
then.*

noble servitude, an honourable slavery,

*Commodus
Emper.*

*Salust. ad
Ca. Cas. de
Rep. Ordin.*

slavery, whose fetters are of fine gold; as the Emperour *Commodus* said, but though of gold, they are still chains; though honourable, still servitudes; and the rather chains, because they tie men under colour of honour; and the rather servitudes, because they oblige us to serve all, under the title of commanding all; as they possess a rank of more height and eminency then others, so they are obliged to a greater care then others, w^{ch} ought to be an attendant on *Power*. This was well understood by *Antigonus* King of *Macedonia*; who checkt his Sons immoderate government; *An ignoras (fili mi) regnum nostrum nobilem esse servitudinem?* art thou ignorant, my Son, that our kingdom is a noble servitude? I speak this without any unmannerliness, or thought of the least disesteem to that high and supreme office, but to draw from us
all

all due respect, and obedience, and how far we stand obliged to those that undertake the charge and burthen of so weighty an employ-

How greatly should we value them.

ment; as the protection, conservation, peace and safety of his subjects, trouble, vexation, inquietude both of soul and body; and therefore the Crown and Scepter have the face of dignity, but the body

This many Kings have conſeſt.

of much care, and perplexity; this is evident by *Moses*, when God made him his Viceroy, (instead of giving him thanks for so honourable a charge) makes his moan, and complaint, for laying so heavie a load upon his shoulders:

Num. II. 17.

Wherefore haſt thou afflicted thy ſervant, and wherefore have I not found favour in thy ſight, that thou layeſt the burthen of all the people upon me? proceeding further, ſaith,

Have I conceived all this people? v. 12.

have I begotten them, that thou ſhouldeſt ſay unto me, Carry them in thy

E boſome,

Worth ob-
serving.

*Regere & por-
tare, are sy-
nonomies.*

*Prior in do-
nis major im-
perio.*

*Greg. l. 24.
Mor. c. 26.*

Ovid. Met.

Honos, onus.

*bosome, as the nursing father beareth
the sucking child; all God said to
Moses, was, that he should be their
Captain, their Ruler; yet he sticks
not to say, that he laid the burthen
of all the people upon him, with
this Motto added thereunto, *Porte
eos*, Carry them; there is not any
government, that is without its
burthen. Upon those words of Ja-
cob to Reuben, Judg. 49. 3. *Thou art
my first-born, the excellency of digni-
ty, and excellency of power; Hierome*
renders, Major ad portandum, the
greatest to bear; *Potestas accepta,
non honor, sed onus aestimatur*, Domini-
on & Signiory, is not to be esteem-
ed an honour, but a trouble, a
mixture of a little honour, and
much trouble, (*honore.*)*

Latus erat, mixtoq; oneri gaudebat

The *Latine* word which signifies
honor, doth but differ in one letter
from that which signifies a load, or
burthen, *onos & onus*, for *H* is but
an aspiration. I shall

I shall conclude this chapter by way of advice. That the greatest offices have need of the greatest supports, God commanded *Moses* that he should make choyce of the Elders of *Israel* to rule his People. Heavie-headed men, accompanied with much vertue, aproved life, soundness of Religion, much prudence, furnished with qualities suitable to their office, are only worthy to give counsell, and those which Kings are to make choyce of for their service, they are to have many eyes, ears, and hands, as *Xenophon* wrote in his Institution of *Cyrus*, many subordinate Counsellors, Ministers and assistants by whom to discharge the burden of their places; It was a saying of *Seleucus*, one of the kings of *Syria*, *That if men did considerately know, how troublesome it were only to write, and read so many letters of so weighty affairs, if the Crown were*

Num. 11. 16.

The greatest offices need the greatest supports.

Agamemnon wisht for ten *Nestors*.

Seleucus saying.

E 2

thrown

1 Kings 10.

Solomon his
ancient
counsel.What qua-
lifications
necessary in
subordinate
officers.

thrown at their feet, they would not take it up. Let a King be never so wise, he hath need of helps to advise, and counsel: *Salomon* had his ancient Counsel, it was *Senatus* indeed, because it consisted of grave and old men, but his Son not so wise, provided Counsellors like himself, young in years, and in discretion, which howsoever they were friends to *Rehoboam*, they were not friends to the King; though perhaps they loved his person well, yet they were enemies to his kingdom; the qualities of persons for such employment are numbered in the 18. of *Exod.* and 1. of *Deutr.* to be seven: First, men of courage: Secondly, fearing God: Thirdly, men of truth: Fourthly, hating filthy lucre: Fifthly, the chief of the Tribes: Sixthly, wise: Seventhly, known men, such as had experience of the people, and the people of them, and without

out these conditions they are very unfit helpers: For what is Magistrate without courage? but a Lion without his heart, or courage without the fear of God, but arm'd injustice? or what fear of the true God, where his truth is neglected? or how can truth consist with filthy gain? or if their persons be contemptible, how shall the people regard them? or if they have not wisdom, what are they but as an eye without seeing? and lastly, they must be tried, and approved by the sight of their vertues. May our gracious Sovereign be blessed with such a Council, that will make Gods Law the stern to guide all their counsels, the end, the good of Church and State, and their progress by continuall prayer, to enlighten their hearts, illuminate their understandings, and dictate unto them what they are to do; for there are so many contingen-

They will do no good, unless thus qualified.

May our Sovereign be blessed with a good Council.

Bonum est consilium, sed bonorum.
B. Lat.

Alex. Sever.
never deter-
mined any
thing of
moment,
without
twelve or
twenty
Lawyers.

A wicked
Council.

cies in humane things; that mans wisdom is not always sufficient to determine the best, or hitt aright in Councils, unless the *Holy Ghost* be intervenient, interpose it self, and assist in them; for let them beat out their brains with plodding and plotting, never so vigilant, never so studious, they shall err in their aim, and shoot beside the Butt, if he direct not the error of their counsel, and wisdom. When men lay their heads together for the dishonour of God, defacing of his Religion, discountenancing Orthodox Ministers, study *Machavil* more then the *Gospel*, mind policy more then Gods worship; when his fear lies at the threshold of their Council-house, is to make themselves such Counsellours as *Alecto* called in *Claudian*.

Concilium deforme vocat, glomerentur in unum.

—*innumera pestes erebi.*
These

These are not pillars & props of a Commonwealth, but mischiefs, and plagues which hell hath cast up; from which, *Good Lord deliver this Land.* Charles the fifth used to say, that Princes should be served by men that were learned and vertuous, as only fit for employment. *Alexander Severus* made choyce of honest and vertuous Counsellors, displacing the vitious and unjust. We will not with *Fredericus Furius* dispute their age (not under thirty, nor above sixty,) Certainly, age is a great Master, which doth graduate men in the knowledge of things; it is the mother of Council; *in the ancient is wisdom, and in much time prudence*, saith *Job*; therefore some have thought that the shadow of an old man, is better then the eloquence of a young. But alas, these sayings, with which men delight themselves, how ever they may seem rationall,

No more
such, sweet
God.

Emp. Ch. 5.

Ætas senectutis, vita immaculata.

Young wits
cannot
weild
weighy
matters.

Seneca, Baldus, and others.

yet it must be considered, that good counsell is not in our heads, but in Gods hands, who can bring all counsell to naught, and make all devices of Princes of none effect; this our eyes have lately seen, and Gods immediate hand is to be admired. The *Saduces*, *Herodians*, and *Pharisees*, sectaries of diverse, adverse factions, all combin'd in one against God, and his annointed; *Nimrod* and *Achitophel* laid their heads together, *Herod* and the *Jews* agreed, but blessed be God, who hath catcht them in their own craftiness, and overthrown all their wicked Counsels, insomuch, that we must give him the glory, and say, *It is thy hand, thou Lord hast done it.*

Psal. 109. 27.

CHAP.

CHAP. III.

The Duty of Kings deduced from their severall names, and how they are called Gods,

By { Analogie,
Deputation,
Participation.

GOD is an invifible King, the Pfal. 82. 6.
King is a vifible God, I have
faid, *ye are Gods*, Gods in name,
not in nature.

1. By Analogie, as God hath By Analogie.
his feat of Judgement in Heaven,
fo thefe, their tribunalls and
thrones on Earth, *Tanquam in hoc*
Deum imitantes, as it were, imita-
ting God in this: their Authority
is without the controll of any, fave Theod. in
Pfal. 82.
of the King of kings, *Regna à Deo,*
& Reges dari; They are Stewards
of Gods appointment, whom
he judgeth fit to be employed,
and muft onely to God give an
account.

2. They

By deput.

2. They are Gods by deputation, in that they judge not for men, but for the Lord, 2 Chron. 19. 6. *The Judgment is Gods, saith Moses, being his mouth to pronounce, and his hands to execute it.* Appointed to this very end saith the Apostle *to be the Ministers of God for good*, and the Revengers to execute wrath, upon him that doth evill.

R. 13. 4.

By participation.

Ans.

3 Gods by Participation, God dealing with them, as Kings with their children, to whom they communicated some part of their Glory, *Participando sunt dii.* As Starrs participate their Light from the sun, the *primum Lucidum*, so these, their Authority from the suprem majesty. Being the Sourse and Fountaine from whence their Power proceedeth infomuch as all the descendants bear a certaine character, and shew a kind of Lustre, causing all men to acknowledge

acknowledgege them, authorizing
 them without further tryall of their
 sufficiency, then this onely ho-
 nour, an heriditary title; we read
 that *Joseph & Azarias* pricked with
 an Envious emulation, conceived
 a designe to gaine reputation as
 the *Macabees* did, but faild, and
 were foyld; for, saith the text, they
 were not of the race of them from
 whom the safety of *Israel* ought to
 come, a bastard brood, and not
 those instruments he design'd for
 the common safety of Kingdoms,
 nor of the Lyon Race, and Family
 pickt out above all others. He
 made choyse of that Family of
Abraham to conserve the worship
 of his name, that of *Levi* for the
 Priesthood, and that of *Judab* for
 the Crowne. Aspire not then you
 Mushrooms; whither will your
 Ambition lead you, will you all-
 ways climb, & never forecast how
 to come down? consider how glad
 your

1 Mac. c. 5.

Twas so
lately in
England.Charles of
the blood
royall.Vaine am-
bitious
men why
do you
aspire.

your *carkases* would once have bin
 of a warme covering, that are now
 richer then Lillyes, more gorge-
 ous then *May*, *Solomon* in all his
 glory not arrayed like one of you,
 resolving with *Agripina*, *Neroes*
 mother, let your sorrow be what it
 will, so your Sons may succeede
 in your new honours. But alas, no
 Honour is durable that is purchast
 with villany, nor any power lasting,
 founded in Atheisme and irreligi-
 on, your fall was forseene without
 consulting with Starrs and Planets.
 Your acting so long of a pleasing
 Commedy might tell you, there
 would follow a wofull tragedy.
 God I say is the Fountaine of all
 Power, *let every Soule be subject to*
the higher Power, for there is no Pow-
er but of God, the powers that be are
ordain'd of God. Not every Soule,
 to shew, that we must obey, not
 onely outwardly but really, and
 in truth, *omnis anima, quoniam ex*
animo.

Rom. 13. 1.

Qualiter
 in loc.

animo, and the reason is drawn from the threefold good:

1. *Ab honesto*, which the Apostle *Ab honesto.* shews,

A bonitate, { *Ordinantis*, There is
no power but of God:
Ordinationis, The
powers are ordained,
or ordered.

2. *Ab utili*, to resist is evil, *Ab utili.*

Malum { *Culpæ*, Whosoever re-
sisteth, resisteth the Ordi-
nance of God.
Penæ, They that resist,
shall receive damnation.

3. *Ab jucundo*, to submit is good, because the Magistrate is the Minister of God for our good; the good of peace, protection, justice, Religion, and the like; we must obey for conscience; unto the disobedient is a perpetuall hell, *Ab jucundo.*
unto such as obey, a continuall feast: the powers then are ordained of God, and there is no power
but

Aug.

Hof. 8. 4.

*Balans in
vita Alex. 6.*

*Tileman in
Rom. 13.*

*Pol. Virg.
hist. Ang.
l. 254.*

Joh. 19. 11.

but of God, *sive iubente; sive sinente*, either by Gods commission, or permission; the persons sometimes are intruders, as in case of usurpation, sometime abusers of their authority, as when they tyrannize; so that the *potens*, the ruler is not always of God; they have set up Kings, but not by me; they have made Princes, and I knew it not; and the manner of getting kingdoms is not alwayes of God. *Alexander* the sixth obtain'd the Popedom, by giving himself to the Devil. *Phocas*, by blood and sedition, got his Empire. *Richard* the third came to the Crown of *England*, by butchering his Nephew, and others of the royall blood; yet the power is ever of God; *By the Kings reign*, Prov. 8. 15. *Thou couldst have no power*, saith *Christ* to *Pilate*, except it had been given thee from above.

2. Besides, this honourable
title

title of *Gods*; they are call'd *shields*,
 Hof. 4. 18. her *shields*, love to lay ^{shields}
 with shame, give ye, *i.e.* her *Rulers*
love bribes. Almighty God hath
 ordained higher Powers to de-
 fend his Church on earth, as it
 were with a *shield*, being *scuta Chri-*
stianorum, the *bucklers* of Gods
 people, as *Fabius Maximus* is call'd
 by *Plutarch*, *scutum Romanorum*, the
 target of the *Romans*. *Constantine*,
Arcadius, *Theodosius*, *John Frederick*
Duke of Saxony, and many others,
 have been *shields* to the Church of
 God. A Tyrant is a *butcher* to his
 people, but a good *King* is a *buckler*,
 a *defender*; he that rebelleth against
 his Sovereign, hacketh and hew-
 eth, as it were, his own *buckler* of
 defence.

3. The name, *Kings*; *Rex à re-*
gendo, from governing, shews their
 duty; and it is usuall among the
 Prophets and poets, for *regere* and
pascere, to signifie the same thing:

Kings, or
Shepherds.

Homer,

Homer, Virgil, and David, put no difference betwixt *reges* and *pastores*, Kings and Shepherds; see more of this in *Chap. 2.*

A publike
and com-
mon Sheep-
herd.

This was the end, why they were made choyce of for common good, and administration of Justice, to be as watchfull over their people, and as solicitous for their good, as a father of his children, or a Shepherd of his sheep. *Princeps est pastor publicus & communis.*

Fathers.

4. They are often term'd *patres reipublicæ*, fathers of their country; the *Sichemites* call'd their King (*Abimelech*) which is as much as to say, (*my father*) and *Antiquity*, when it was willing to throw its greatest honour upon an Emperor, it call'd him, *The father of the Commonwealth*, which was more then *Cæsar*, or *Augustus*. *Titus Vespasianus* had the gentle, and affectionate Epethite of *Deliciæ humani generis*. *Justinian* the Magnifique title of *Pius Felix, inclytus*,

inclytus, victor, ac triumphator: Theodosius of, Vestra eternitas, vestrum numen; vestra clementia, vestrum eternitatis numen; Valerian the elder of King of kings; divers other Emperors of Optimus, Maximus, Divus, and the like; but that which they esteem'd their greatest honour, was, The publike, and common father of the Commonwealth. Plato styles a King, Pater familias, a father of a family; and Xenophon, Bonus Princeps nihil differt à bono patre, the onely difference is this, that the one hath fewer, the other more under his command. In a word, reigning, or bearing rule, is nothing else, but a paternall government; many a care attends on greatness; Christ's Crown was all thorns, no crown without some thorns.

If private persons should not mis-employ their talents, what shall we say of publike persons, who

What is expected from Kings

F

are

are advanced to the Throne ; they are obliged to cause their vertues to appear, and be more eminent in all good acts ; the rank they are in, sufficiently shews what they ought to be, and what manner of persons they ought to appear. *Peter Martyr*, Allegorizing on the seat of *Solomon*, saith, that the height, the gold, the Ivory of the seat, must put the Magistrate in mind of his eminency, purity, and innocency. The celestiall bodies raised on high above the rest, as upon the fane or pinnacle of this beautifull temple of the world, have more splendor then all other bodies ; among the elementary bodies, that which holdeth the highest place, is most pure ; in the body of man, the head is most eminent, more adorn'd, more animated ; all which are secret instructions from nature, that those who hold the highest dignities, should shine forth

What is
learned
from their
title of
Gods.

forth in the greatest vertues and grace: more particularly,

1. To acknowldge him more 1. Duty. especially, being oblig'd by a more particular tye, then the generality of men; all waters come from the Sea, and returne thither, so all *all Power comes from God*, and should returne from them to God, by homage.

2. To be more humble, gratefull, and religious, then others; the higher a tree shoots up his branches towards Heaven, the lower it sinks its root into the Earth; its depth supports its hight, and the hight would become its ruine, were not the depth its firmest solidity; if humility be not the foundation, and support of greatness, their hight of Pride will be their destruction, and God will debase them, as he did *Nebuchadnezzar*, and others. They who lay the foundation of their greatness

in Atheisme, and irreligion, shall in the end see they build Towers of *Babel*, and will leave markes of follyes, in their confusions; and of his wrath in his revenge and just punishment.

3. They stand more in neede (and therefore should be more earnest to God in Prayer) for his illumination in their counsels, of his conduct in their enterprises, of his strength in their executions, of his Providence in their various occurrents, dangers and difficulties.

4. As they stand in his place, so they should walk in his path, to be followers of him, as dear children; to be mercifull, as he is mercifull; to be holy, as he is holy, bountifull, as he is bountifull, just, as he is just.

1. In distributing justice impartially; for Magistrates should have two hands, one for mercy, the other for justice, *habet premium, & pœnam, ut apis habet mel, & aculeum,*

aculeum, he hath reward, and punishment, as the Bee hath honey, and a sting: *Ye shall hear the small as well as the great: Wrest not the Law, nor respect any person*, Deut. 16. 9. The Scripture that should be the rule of all mens actions, is full to this purpose. The *Thebans* usually. pourtrayed their Prince blind, with ears; and the Judges assisting him in justice, without hands, (blind) lest he should have respect of persons; (with ears) that he might hear both parties indifferently: (the Judges without hands) that they should not be corrupted with bribes. The Law without just execution, is like a Bell without a clapper; and made use of, sometimes, as cobwebs to catch little Flies, and sometimes, as Fox-nets, to take great ones in a trap; Oh, how few are there, that sit in the seat of Justice, whose consciences can prompt them a comfortable

Dan. 1. 17.

Deut. 16. 9.

Lev. 19. 15.

Prov. 24. 23.

Job 29. 14.

1 Sam. 12. 8.

table answer to that question of Davids, *Psal. 58. Are your minds set upon righteousness, Oh ye congregation?* they are of Gallio's temper, *Acts 18.* and such as the *Psalmist* deciphers, *Psal. 82. 5.* It is written to the commendation of *Marcus Aurelius*, that dividing the hours of the day for the business of his Empire, he allotted one hour to hear the complaints of the grieved, and do justice.

1 Pet. 2. 14.

Rom. 13. 4.

2. In punishing offenders; and to this end, *he is appointed for the punishment of evil doers*: as they carry a ballance, so a sword; for bad members (as dangerous to the body) must be cut off, (as Chirurgeons do limbs infectious) *ne pars sincera trahatur.* (You may see more of this in the Speech.) In a word, Justice is the supreme perfection of royall greatness, the strongest arms to subdue men; the most sacred Majesty to imprint reverence,

verence, & the happiest conquest
a King can atchieve, it is a princes
beauty, perfume, and lustre; yea, he
who is the States eye, Justice is the
apple of their eye, it is the rampart
of his Pallace, the bulwark of his
Kingdom, and prop of his Crown.

Shields.

But to conclude this, if Shields,
this instructs them, they are a re-
fuge for the Innocent, a shelter for
the Oppressed, a Sanctuary of
safety, liberty, defence, and pro-
tection.

Shepherds.

All they doe, should tend to
their subjects good, having the
love and affection of a father; the
care and vigilancy of a Shepherd,
respecting more them then them-
selves, not to tyrannize, as if only
command were the thing hatefull
in their eyes, and punishable by a
just God, evident by sad examples.

Fathers.

Tyrants,
Antiochus.

The name of *Antiochus* stinks on
the earth, and he cries to perse-
cutors, (take heed.) *Herod* con-

Herod.

Memprifius. sum'd with Worms, *Memprifius*,
 King of *Britain*, devoured with
Anastafius. Wolves, *Anastafius* the Emperor,
 kill'd with Thunder, a *Saxon*, King
Seldred. of *England*, was kill'd by the Devil,
 as he was banquetting with his
Pharaph. Nobility, *Pharaoh* drown'd in the
Nabuchad- red Seas *Nebuchadnezzar* cast down
nezzar. from his throne, and companion
 with beasts.

Ozias. *Ozias* stricken by God with a le-
Jeram. prosie; *Jeram* with an incurable
 Flux. God, saith *David*, is terrible
Pfal. 75. to the Kings of the earth, and ap-
 pears so by strange punishments,
 inflicted upon them for their cru-
 elty and impiety. It was a notable
 saying of *Pelopidas*, King of the
Phocians, who sent *Alexander* word,
 he marvelled, he put his Citizens
 to death, and not himself; *Alexan-*
der askt him, why he made such
 haste to dye, replyed *Pelopidas*, to
 the end that thou being yet more
 hated of God, and man then thou
 art,

art, mayst the sooner be destroyed. He that turns Tyrant, turns hatefull to God and man: *Nero* wanting one to kill him, was glad to kill himself, saying, *Turpiter vixi, & Turpiter morior. Caius Caligula*, who had conspir'd the death of many, and exercised inhumane cruelties, was killed. *Nabis* the Tyrant, who usurped the government of the *Lacedæmonians* putting eighty of their princes to death, was kill'd by *Alexamenes*, and indeed; not only Tyrants, but their wicked counsell, and bloody instruments, who corrupt & seduce, ought to smart, and have often felt a divine hand, the reward of such murderers hath been to be murdered themselves: wickedness is often recompensed, *suo genere*, in its own kind; evil men drink of their own brewing, are scourged with their own rod; and drown'd in the pit which they digg'd for others. *Haman* hang'd

Idonibezek.

Judg. 1.

Eglon, ch 3.

Abimelech,

ch. 9.

Ahab,

1 Kings 22.

38.

Innumerable examples in this kind.

hang'd on his own gallows. *Perillus*
tormented in his own Engine.

— *Nec enim lex justior ulla est.*

Quam necis artifices arte perire sua.

Abels blood spilt on earth, cries
for the blood of *Cain*, Justice must
cause them that sow blood, to reap
blood.

CHAP. IV.

Severall objections of Fanatique persons answered, lovers of confusion, not order.

THe wickedness of man discovers it self in a perverse rebellious will, loth to subject it self, either to the Laws of God or man; like an untam'd Horse, he lifts up his heel against government; no King is a judgment, *Isa. 3. 6.* there follows confusion, and disorder, *Judg. 17. 6.* Popular equality burthen some, and destructive, yet however, he will be nibbling at the heels,

Isa. 3. 6.

Judg. 17. 6.

heels, and if he can, cut off the head of lawfull Authority.

1. *Ob.* The *Apostle* calls powers, humane ordinances, 1 Pet. 2. 13. Submit your selves to every ordinance of man for the Lords sake; whether to the King, as Supreme, &c.

Answ. The *Apostle* calls them humane ordinances, not in regard of the substance of government, but in regard of the severall forms. Kings are beams of the Deity cast into the severall corners of the earth, appointed by God himself. *Regna à Deo. & reges dari. Just. Lips.* I have provided me a King amongst the sons of Jesse, 1 Sam. 16. 1. And concerning the revolt of the ten tribes, in the rent of the Kingdom of Israel, 1 Kings 12. 24. This thing, saith God, is done of me. Magistrates are the fingers of that great hand that rules the world, and with his all-powerfull hand hath engraven a touch of extraordinary Majesty upon their foreheads,

heads, whom he intendeth to authorize, and make usefull for humane Society, and the conduct, and advancement of publique good, all higher powers are from the highest powers, to whom all creatures must be subject; and adds, the powers that be, are ordained of God, insinuating, that the Magistrate is not from God after any common manner, but ordained after a more speciall sort, *By me Kings rule*; they hold their Scepters from him, therefore was their usuall stile (formerly) and (blessed be God) now is, *Charles by the grace of God, King, &c.*

Rom. 13. 1.

Prov. 8. 15.

2. *Ob.* Libertines and others, wrest that Text of St Paul, 1 Tim. 1. 9. *The Law is not given to the just and righteous man*, therefore good men are exempted from obedience to Laws.

Ans. The just man doth well, not for fear of punishment, as
compel-

compelled by Law, but of grace and meer love towards God and goodnesse, *justo, lex non est posita,* Melan ch. in loc. *neque ad condemnationem, neque ad coactionem,* albeit there were no King, or Law to command him, he would be a King and Law to himself, obeying higher powers of his own accord.

But why frame you Arguments of disobedience, when the Apostle tells you, *you must needs obey, not onely for wrath, but for conscience sake,* Rom. 13. 5. Observe the words. (you must needs obey) because Must needs obey. all powers are of God, because it is a sin to disobey; because temporal and eternal judgement accompanieth this sin; necessary, *ex necessitate finis & præcepti*; for thereby we do that which is acceptable to God, enjoyning obedience, and that which is profitable to our selves, enjoyning Government, 1 Tim. 2. 2. *That we lead a quiet and peaceable life, in all godlinesse and honesty.*

And

For consci-
ence sake.

And this must be for conscience sake, saith the Apostle, *tuta conscientia præstari possunt, quæ propter conscientiam præstanda sunt*, a man may do that with a safe conscience, which he must do for conscience, and therefore they are far from good men (seem what they will) that pretend conscience for their disobedience to the Civil Magistrate; the freedome you talk of (if any) must be spiritual, *liberi, quia liberati*, because made free by Christ, a discharge from the whole bondage of the Law, sin, and Sathan, and not a liberty to do what every man list, and live under no obedience: Gods people (notwithstanding their liberty) must perform duty to whom duty belongs.

Ioan 8.36.

3. *Ob.* The Kings of Judah were figures of Christ, and figures are now ceas'd and abolish'd.

Answ. Its true, in part they were shadows and figures, yet more then

then figures, for the *Levitical* Priesthood took an end, but the Political Government hath no end; for the office of Kings is established, 1 *Pet.* 2. 13. *Honour the King*; and God hath promised to his Church in Gospel-times, *That Kings shall be their nursing fathers, & Queens their nursing mothers*, *Isa.* 49. 23.

A blessing
to the
Church in
the New
Testament.
Isa. 49. 23.

S. Paul counsels to pray for Kings, and all that are in authority, 1 *Tim.* 2. 1, 2. Why should any study Arguments against those, from whom so much good hath proceeded, they maintain the Church, and the Church maintains them, they hold up the Crown of Religion, and Religion strengthens their Crowns.

I might alledge the happy Government of many well disposed Kings. The piety of *Antonius pius* is very commendable for his gracious Decree, that none should accuse a Christian, because he was a Christian.

Antonius
Pius.

Constantinus. Christian. *Constantius* the father of *Constantine* made more reckoning of those that professed Christianity, then all his treasures. *Jovianus.* *vianus* (after *Julian*) refused to be Emperor, unlesse he might govern Christians. *Constantine.* Great *Constantine* had that name, not so much for his greatnesse in authority as godlinesse. I will not insist on the happy and glorious Reigns of *David*, (*Solomon* before his prevarication) *Hezekiah*, *Josiah*, those that make them onely shadows, have not the least shadow of Reason, or any substance of Honesty.

Theodosius,
and many
others, too
many to be
named.

4. *Ob.* With God there is no respect of persons, *Jam. 2. 1. Rom. 2. 11.* and this is often repeated, *Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.* and many other places.

Ans. By person is not meant the substance, but the quality, viz. whatsoever is about or without a man, as birth, education, honour, wealth,

wealth, and the like. God respects Acts 10. 34.
 not any, because they are high or
 low, rich or poor, but in every
 Nation, (whosoever he be) *he that*
feareth him, and worketh righteous-
nesse is accepted with him, and in this
 sense no respecter of persons, in
 giving favour, and forgiving
 faults, he regards not the rich
 more then the poore, the Jew more
 then the Gentile, a man of peace
 more then a man of war, nor Pe-
 ter a Jew born, more then Cornelius
 an Alien.

I confesse all are fellows in re- Jam. 2. 1.
Part. Answer.
 spect of grace and the common
 faith, but all are not fellows in re-
 spect of authority & place, but this
 answers it self; Have not the faith
 of our Lord Jesus Christ in re-
 spect of persons; in a word, it is a
 common saying, *Nec regna socium*
ferre, nec tede sciunt.

Love and Lordship can abide
 no fellowship. That common-

G

Weal

Weal where many will rule (except subordinately) is like *Plinies Amphibena*, a Serpent which had an head at each end of her body; and while both strive which should be the Master head, the body is miserably torn.

When one comforted a poor widow which had lately lost her husband (for that he was an unthrif, and unkind) replied, although he were but a bad husband, he was an husband, and such an one, is better then none; for the commodities of Government are so great, that a very bad husband to the Common wealth, is better then none; the Anabaptists in their confusion and disorders (contrary to their own Doctrine) thought it best, to choose a head, a King, and so they did, and a worthy one, a renowned Tailor, *John Berold*.

Sleidan.Com.

CHAP.

CHAP. V.

*The Duty of Sub-
jects, and how
it consists*

} in { Obedience,
Reverence,
Maintenance,
Prayer for them.

Saint *Peter* names one, which ^{1 Pet. 2. 17.} includes others, *Fear God, Honour the King*, the fear of God is a fit Introduction to the Kings Honour, they are *homines Deo secundi*, next to God, the fearers of God ^{Tert.} Honour the King most, we must Honour him; for God himself honoureth him, in styling him by his name: God and the King have interchangeably borrowed names, God is a King in heaven, the King a God on earth, he must therefore be honoured.

Saint *Paul* names but one too, and that is subjection, including the whole duty of Subjects. ^{Rom. 13. 1.}

G 2 i. Obe-

1. Obedience, and that general, none exempted; for that universal note (*every soul*) *omnis anima*, *Rom. 13. 1.* confutes the seditious Papist, and tumultuous Anabaptist.

*Bilson against the
Jes. p. 118.
Epist. 1. 2.
Epist. 100.*

The Papist would exempt Clergy men from obedience to secular powers, a Doctrine not heard of, till 1000 years after Christ. *Gregory the Great*, one of the most learned Popes, saith, That power over all men is given to my Lord *Mauritius* the Emperor, and lest any should imagine Priests exempted, he saith in the same place, and to the same person, *Sacerdotes meos luce manui commisi*. Howsoever the Popish Clergy hold themselves free from obedience to the Civil Magistrate, yet Christ *aliter jussit, aliter gessit*, and the best interpreter of Gods Law (our Saviour) shews, both by precept and practice, That Clergy men ow subjection

*Bern is
Rom. 13.*

*It lies on all
persons.*

tion and Loyalty to the Secular power. Our Saviour, who was a Priest and Prophet, submitted himself to the Roman Magistrate, confessing the Presidents power from heaven; The Apostle *Paul* did tread in his Masters steps, appealed unto *Cæsar*, and appeared before *Cæsar* as his lawfull Governor, and Saint *Peter* exhorts all men to submit to Gods Ordinance, *Whether to the King, &c.* John 19. 11.
Act. 15.
1 Pet. 2. 13.

I wonder the Papists (before this time) did not purge the 13th to the *Romans*, as being more *Lutheran* then Catholick, and others (besides them) may blush and be ashamed to wrest (as they do) that Scripture.

1. *Quere.* Though it be over all persons, must this obedience be in all things?

Answer. Kings sometimes bid, what God forbids, in that case our *Apostle* enjoyns to obey God rather;

ther ; all consent to this, *Acts* 5.
 29. Princes must be obeyed, but
inter limites disciplinæ, within the
 bounds of Religion, if their com-
 mand cross Gods, *Peters* rule must
 over-rule ; *Deo magis quam homini-*
bus, it must be in things agreeable
 to the mind and will of God.

2. *Qu.* May there be resistance,
 and may the Subject disobey in
 such a case ?

Ans. Though he cannot obey
 actually, he must passively ; the
 Kings wil must be done, *aut à nobis*,
aut de nobis, either of us, or on us ; ei-
 ther we must be *patients*, or *agents* ;
patients, when he is tyrannous and
 wicked, and *agents*, when he is
 good, and godly. The *Apostle*
 saith not, Be subject to *Christian*
 and holy *Governours*, but indefinit-
 ly, to *Potentates*, not to the good,
 and curteous, but to the froward ;
Si bonus, nutritor est tuus ; si malus,
tentator tuus est ; if a good King, he

is

1 Pet. 2. 13.

is thy nurse, receive thy nourishment with obedience; if evil, he is thy tempter, receive thy triall with patience. But this I intend to speak fully of in the sixth *Chapter*.

3. *Qu.* Whether the Princes power extends to all causes, as well as over all persons.

Ans. It is part of the Kings stile, (*In all causes*) in spirituall as well as temporall; in both he must be obeyed, so he countermand not God; none will doubt this, if he consider the doings of *Josiah*, his Authority in *Ecclesiasticall* causes. The state of this question is very significantly laid down in that speech of *Constantine* to his Bishops, *Vos intra Ecclesiam Episcopi, ego extra Ecclesiam*, you are Bishops within the Church, and I a Bishop without the Church, they in the proper and internall offices of the Word, Sacraments, and Ecclesiastical Censures; and he for out-

*Ex cel. de vita
Const. 4.*

ward authority, and presidence ; theirs limited to the soul, consisting in Preaching the Word ; his to the body in bearing the Sword.

Second Duty.

A second Duty is Reverence, and this is threefold, $\left\{ \begin{array}{l} \text{Mentis,} \\ \text{Oris,} \\ \text{Corporis.} \end{array} \right.$

In thought.

Subjects must have an high esteem of their Kings, and hold them *solo Deo Minores*, none above them, but God, *Elutherius* wrote to *Lucius*, a Britain King, *vos estis Dei Vicarius*, you are Gods Vicegerent in your Kingdome, against whom we are not to harbour an ill thought, but have a Reverent esteem of them, befitting their Regality, Highnesse and Majesty, and as the Lords Anointed.

Eccles. 10.
20.

In tongue.

Reverence in tongue, *Thou shalt not revile the Ruler of thy people* ; for Subjects to rail against their Sovereign is unchristian, yet used by Romanists

Romanists and Separatists, what Base, Reproachfull Speeches have been given out against our late gracious Sovereign, I tremble to think of, a King that in the whole world had no Peer, and yet how vilified and disgraced by black mouths, and had they not wiped all shame from their faces, and banisht Religion from their hearts, they durst never have laid such an heap of disgraces on Gods Anointed.

Reverence of Body, this is usual in Scripture; it ought to bow to a mean Magistrate, but fall down to Regal Majesty, *Abimaaz* did to *David*, *David* to *Saul*, the Kings son to his father, 2 *Sam.* 14. Of body.

They have three special Ensigns of Honour; A Crown of gold for their sublimity, for which they must be Reverenced; a Scepter of Righteousnesse for government, for which they must be obeyed,
a Sword

Rom. 13. 4. a Sword for vengeance, for which they must be feared. Honour them we ought, as the * Ministers, * Rom. 13. 4 and * Angels of God, the Shepherds, and Shields of his people, * 2 Sam. 14. 17. under whose shadowing boughs Num. 27. 17. Pl. 47. 9. we may sit and repose our selves. Ezek. 31. 3. 6.

Third Duty. A third Duty is maintenance, by way of Tribute, this our Saviour did, when the Ruler was a Heathen, and knew not God; *Give to Caesar the things that are Caesars*, he saith not, *Date*, but *Reddite*, because Tribute is a due Debt unto *Caesar*, and if to a Painym Emperor, much more to a Christian King; he saith not *reddite quæ petit*, *sed quæ sunt illius*, which Principals are Honour, obedience, Tribute.

His Practice. He paid *Caesar* Tribute, and to that end willed *Peter* to go to the Sea, and to cast in an angle, and take the first fish that cometh up, and in his mouth he should find a piece of twenty pence, that take and

v. 27.

and give unto them for me, and thee; it is observed that though our Saviour wrought many Miracles, yet never any about honour or money, but that of Tribute; rather then that should go discharged he will work a miracle. By Tribute I mean all Sesses, Custom, Subsidy, or whatsoever else due to Kings, either to sustain their States, or support the publick charges of the Kingdome, being his stipend or pay; for he is the Minister of Rom. 13. 6. God, serving for the same purpose, saith the Apostle.

A fourth duty that Subjects OW, Fourth Duty is Prayer. Saint *Paul* willeth and enjoyns to pray for them, and that 1 Tim. 2. 1. when (like *Manasseh*) they poured out blood like water; the Jews are commanded to pray for *Nebuchadnezzar*, Jer. 29. 7. and the peace of *Babylon*. *Nebuchadnezzar* deserved not the name of a man, but of a beast, yet as a King he is called *the servant* Dan. 4. of

of the highest God, in his peace they have peace.

In Apolog.

Tertullian shews the love and affection Christians bore to their Magistrates, *Oramus Imperatoribus, ut det Deus illis vitam prolixam, imperium tutum, aulam securam, exercitus fortes, orbem pacatum, Senatum fidelem, &c.* we pray for the Emperors, that God would give them a long life, a safe Government, a sure dwelling, valiant Souldiers, a peaceable world, a faithfull counsel, &c. and yet the Christians then were as sheep appointed for the slaughter, their Rivers died with blood, as *August.* saith, *alii ferro perempti, alii flammis exusti, alii flagris verberati, alii vectibus perforati, alii cruciati patibulo, alii vivi decoriati, alii vinculis mancipati, alii linguis privati,* and so goes on, some slain with the sword, some burnt with fire, some scourged with whips, some stabb'd with forks, some

*De Civit.
Dei, 22. c. 6.*

some fastned to the gibbets, some drown'd in the Sea, some their skins pulled off, their tongues cut out, some stoned to death, killed with cold, starved with hunger, and the like, yet then, even then did they pray for them. So *Ambrose*, and the Christians resisted not *Valentinian* and *Justinian* in the rage of the *Arians*, but cried, *rogamus Auguste, non pugnamus, hic, hic, occidito, si placet, arma nostra sunt preces & lachryme*. We pray, oh Emperor, we fight not, here, here, kill us if you please, our weapons are Prayers and tears, If impious, pray for them, if Tyrannous, pray for them, yea though they be such as live *Operatus; Mileni.* Heathenishly.

And must we do no more, yes, if there be occasion serve them with our lives, and spend our dearest blood for their defence: the people in the second Book of *Samuel*, *2 Sam. 19. 3.* would not have the least hurt befall

befall King *David*, and therefore
 when they went to war would not
 suffer him, though he were forward
 in offering himself to go forth with
 them, but would put their lives in
 hazard, to save him harmlesse.
 God could never endure forced
 service, what you do, do with
 willingnesse of heart, if thou dost
 it heavily and grudgingly, it is
 wrought upon thee, not by thee:
 thou art rather a Patient then an
 Agent, and therefore offer wil-
 lingly (if there be necessity) not
 onely thy head and hand, but life,
 for the good of King and King-
 dome. Go forth with Courage in
 the fear of the Lord, and God be
 with you, suffer not your King and
 glory of his Kingdome to be eclipsed,
 if you can adde lustre to ei-
 ther, think of the prowesse of your
 Ancestors, how famous English
 men have been, and shew your
 selves the legitimate and true
 born

born children of such Parents; remember, imprint in your heart,

Pax populi, patriæque salus, & gloria Regni.

The peoples peace, the Countries health, the Kingdoms glory.

CHAP. VI

That a King may not be resisted upon any pretence whatsoever, against Papists, and Scismaticques, old and new Enemies.

THough this be touched in the first branch of the Subjects Duty, yet I will more particularly here speak of it. Dare any say, a Prince may lose *Jus Regni*, the Right of his Kingdome, *per injustitiam Regnandi*, by reigning with injustice and cruelty, and so be absolved from their obedience; how is

is it, that the Scrip. never knew this distinction. *Saul* though guilty of all sins against the first table, yet *ex solo indelebili unctionis caractere*, might not be deposed, but *David* calls him *Christum Domini*, the Lords annointed. If he be an offender, must the people punish? who gave them that Authority? no, *sufficit ei in panam, quod deum expectet ultorem*, it is enough for him if he look for God to be his Judge, to leave him, to him that plac'd him, and can (when he sees good) scourge him. *Ahab* the most wicked of the Kings of *Israel*, who sold himself to work wickedness, did not escape unpunished, nor shall any King on Earth that abuseth his trust to cruelty and impiety, as they have their power immediately from God, so are onely accountable to him, to whom vengeance doth belong.

1 K. 22. 33.

Let us examine a little the doctrine of Papists, who bids kill the King:

King: *quacunque arte*, any way; and of Scismaticques who teach, and practis'd it; did kill the King. The primitive Church never taught this Divinity, they rose not against their Emperours though never so bloody Persecutors; when Saint *Peter* wrote that precept, a most wicked Tyrant reign'd, a ravisher of his Sisters, a Slayer of his Senators. Though a Tyrant, yet a King; Tyranny loosens not the bond of allegiance, but we must obey as well *Nero*, as *Augustus*; as well *Domitian*, as *Vespasian*; *Julian*, as *Constantine*. Nor doth impiety null our allegiance, why rose not *Israel* against *David* in the cause of *Urias*? why not against *Solomon* in a worse cause, Idolatry? why not against *Saul*? not a murth'ring only, but a Massacring King. Nothing, nothing, can dissolve our bond of allegiance.

Bellarmino teacheth that Kings may be deposed in case of Heresy,

De Rom. Pontif. c. 7. l. 5.

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or

or Infidelity, not to tolerate such
cum evidenti periculo religionis, and
 the reason why Christians in
 times past (an Argument lately
 used) depos'd not *Nero, Diocletian,*
Julian the Apostata; *Valens* the
Arian and others; *id fuit, quia de-*
rant vires temporales christianis, was
 because, they wanted power and
 force, and were not strong enough
 for that attempt. But they that will
 consult the story of those times,
 will find the number of Christian
 Souldiers many, & little inferior to
 their Enemies. Their valour being
 the support of the *Roman* Empire.

Confest by
 Fathers,
 and Histo-
 rians.

Papists
 preach the
 Doctrins of
 deposing
 Kings.

The doctrine and practise of Pa-
 pists, is undeniable, notoriously
 known; which teacheth the de-
 posing Kings, and disposing of
 their kingdomes. *Gregory* the 7.
 Excommunicated *Hen. 4.* And ani-
 mated his Subjects to rebellion.
Urbane the 4. Dispossessed *Conrade*
 Son to *Conrade* the Emperour of
 the

the kingdome of *Sicilia*, and gave
 it to *Charles* Earl of *Anjou*. *Boniface*
 the eighth offered the *French* King
Philips Kingdome to *Albertus* the
 Emperour. *Zachary* deposed *Chil-*
derick the *French* King, and plac'd
Pipine. *Celestine* crown'd the Empe-
 rour *Henry* the sixth with his fool,
 and with his fool pusht it off again,
Hildebrand caus'd *Henry* the fourth
 to stand three dayes at his Gates
 bare-footed, and bare-legged be-
 fore he would open his Gates unto
 him: I might be large in presi-
 dents of this kind; but observe,
 they go a further fatall step, and
 say, they may, and ought, say it is
 meritorious to kill an hereticall
 King: one that is not a Papist,
Heretica princeps non est princeps.
 saith *Sanders* of *Queen Elizabeth*:
 and what follows but the *Queen*
 being a Heretick may be taken a-
 way, and many attempts there
 were used to that end. Let the

*Lib. 2. c. 4.
 monar.
 Of much the
 ring King.*

Gun-powder Treason speak; let the *French King Henry the third* murdered by a *Jacobine*, *Henry the fourth* murdered by *Raviliack*, *Charles the first* of blessed memory, murdered by *Jesuited Scismatiques*, Papists, under another vizor, there is no treason but hath issued from hence, though under disguises quite contrary. Rebellion is no fruite of the Gospell, nor was any true Protestant Traytor to his King. A King (upon any colour and pretence whatsoever) ought not to be resisted, for if we cannot readily submit to his commands by doing; we must and ought by suffering, when his Laws agree with Gods, we must be Agents; but when dissonant, we must be patients: *be it known unto thee oh King*, say the three Children, *that we will not serve thy Gods, nor worship the golden Image that thou hast set up: the Egyptian Midwives would*
not

not murder, though the King commanded; Saul bid Jonathan kill David, he would not. When the thing commanded cannot be lawfully done, we must submit to the punishment. So *Hermogenes* when the Emperour would have had him to worship an Image, *da mihi veniam Imperator, minaris tu carcerem, Deus gehennam*, pardon me oh Emperour, thou threatest prison; but God Hell, Thou the confiscation of my goods, God the damnation of my soul, *obedirem tibi, nisi quod obediam Domino*, I would obey thee, but I must first obey God, then must obey good Governours willingly, or endure bad Tyrants patiently. *Julians* Souldiers would readily obey his Commands against his enemies, but not to worship Idols.

To conclude the King is wrong'd if but vilipended in thy thought, more if vilified in speech, but if

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force-

forceably opposed, that sin is superlative, out of measure sinfull. *Dauids absit*, shews how heynous that act is, God forbid, I should lay my hand on Gods anointed. if his heart smote him when he cut *Sauls* lap off his garment, what would it have done, had he cut off his head.

CHAP.

CHAP VII.

*That God hath declared his dislike of
the sin of Rebellion by Remarkable
Judgements.*

FEW can think of that punishment of *Corah, Dathan, and Abiram*, without a trembling heart, they that cried, we will not go up, God made the next day to go down quick *ad Infernum*.^{*} It was not a common sin, nor did they die a common death, and what is written, is for our instruction.

Absalom rebelled against his father, Gods Vengeance followed him and overtook him, he was hang'd, strangely hang'd, Gods Justice

Justice led him to that place.

2 Sam. 17. 43

Achitopel was his own Executioner. Treason is the greatest Crime, and in punishing it, no Judge can be too cruel, but oftentime they save the Hangman a labour.

2 Kings 9. 7

¶ 1.

It was truly said of *Jesabel*, *Had Zimri peace, that slew his Master?*

Who can lay hands on the Lords Anointed, and be guiltlesse, 1 Sam. 26. 9.

Faults that are only in the will, are no way prejudicial to civil Society, and consequently deserve no punishment by humane Justice, but high Treason is punishable, both the desire, the effect, the heart, the hand.

But admit, that dayes are prolonged, yet are they killed with a Sword of their own, tortured with

with a tormenting Conscience, the remembrance of their cruel Fact wounds them at the heart, and strikes them in a marvellous fear of Gods Vengeance to be poured upon them, *They know their iniquity, their sin is ever before them,* and in laughter their hearts are sorrowfull.

Saint Paul tells us, that such R. 13. 2.
shall receive to themselves damnation, which is construed either of temporal or eternal judgement.

By the Laws of *England*, a Traitor hath his Judgement to be drawn from the prison to the place of execution, as being unworthy to tread any more upon the earth, and that backward with his head downward; for that he hath been retrograde to natural wayes, hanged betwixt heaven and earth, as being unworthy of both; his privy parts cut off, as being unprofitably

How punished by
by aw.

profitably begotten, and unfit to leave any generation after him, his bowels and intrals burn'd, which inwardly had conceived and concealed such horrible Treason, then his head cut off which imagined the mischief, and last of all, his whole body quartered, and made a Prey for the birds of the air.

How such persons have ruined themselves, their Families, all Histories are full of Tragicall examples, in which I might enlarge my self.

Acquirunt sibi damnationem, as in the Vulgar *Latine*, they do not onely receive, but pull upon themselves heavy Judgement.

10. This may be understood of eternal damnation, as is plain, in *Corah*, *Dathan*, and the rest of that

that Conspiracy, who is said to go
down quick to hell.

Numb. 16.

If murder be a crying sin, Treason is a roaring sin, he that murders a Prince, kills many, sometime a whole State, which assuredly cries aloud to the Lord in such a sort, as it awakes him, and calls to speedy judgement, and this onely wakens the sinner, who hitherto had so little Repentance for his wickednesse, that he concluded there was no wickednesse stood in need of Repentance, but behold the sound of fear is now in his ears, the sense of a Dagger at his heart, the error of future punishment lies at his door, he finds his Conscience open to condemn him, and hell gates open to receive him. It was not long since he heard nothing, but pleasure, profit, a sweet satisfaction of desires, happiness; but now Wrath, Judgement,

ment, Torment and Sting of
 Conscience, Sorrows, and Woes
 are reserved for their farewel of
 sin, God may be patient a long
 time, but *laxa patientia fit furor*, pa-
 tience too much wronged be-
 comes rage, *serior esse solet vindicta*
severior, the forest vengeance is
 that, which is long in coming,
 and the Fire of Indignation
 burns the hotter, because God
 hath been cool in the execution,
 impudent, impenitent sinners will
 find this true by sad Experience.
 They that said, *What is their know-*
ledge in the most High shall see,
 that God sees their wickednesse:
 no place whatsoever, nor Vault
 in the ground, bottome of Moun-
 tains nor holes of Rocks shall
 hide you from his Wrath. I shall
 have no will to end with Terror,
 yet no time (Reader) to sweeten
 thy Thoughts, with those com-
 forts which Faith might suck
 from

from the Blood of Chrif. I fay
no more: the godly fhall find
him a *Lamb*, as willing to fave
them, as before to fuffer for them,
he hath purchafed, promifed, and
prepared a Kingdome, and they
fhall Reign for evermore, to
whom be Eternal Glory, Amen.

FINIS.
